

We the People

of the United States
domestic Tranquility, provide for the common Defence, promote the general Welfare,
and establish this CONSTITUTION for the United States of America.

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SECTION 1. All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

SECTION 2. The House of Representatives shall be composed of Members chosen every second Year by the People of the several States; and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

No Person shall be a Representative who shall not have attained to the Age of twenty five Years, and seven Years, and who shall not, when elected, be an Inhabitant of that State in which he shall be chosen.

[Representatives and direct Taxes shall be apportioned among the several States according to their whole Number of free Persons, including those bound to Service and in Indentured State, excluding Indians not taxed, three fifths of all other Persons.] The actual Enumeration shall be made within every subsequent Term of ten Years, in such Manner as they shall by Law direct; but the Number of Representatives shall not exceed one for every thirty Thousand, but each State shall have at Least one Representative; and until such enumeration, New Hampshire three, Massachusetts eight, Rhode-Island and Providence Plantations one, Connecticut five, New York six, New Jersey four, Pennsylvania seven, and the City of Philadelphia four, Maryland six, Virginia ten, North Carolina five, South Carolina five, and Georgia three.

When vacancies happen in the Representation from any State, the Executive Authority thereof shall issue Writs of Election to fill such Vacancies.

The House of Representatives shall choose their Speaker and other Officers; and shall have the sole Power of Impeachment.

SECTION 3. The Senate of the United States shall be composed of two Senators from each State, chosen by the Electors in each State for six Years; and each Senator shall have one Vote.

Immediately after they shall be assembled in Consequence of the first Election, they shall divide themselves into two Classes; and the Senates of the first Class shall sit in the first Year, the second Class in the second Year, and the third Class in the third Year; and in each Year one third of the Senators shall be chosen every second Year; any Vacancies which may happen during such Recess of the Legislature of any State may be filled by the Electors in that State, who shall take temporary Measures until the next Election of Senators.

No Person shall be a Senator who shall not have attained to the Age of thirty Years, and seven Years, and who shall not, when elected, be an Inhabitant of that State in which he shall be chosen.

The Vice President of the United States shall be chosen by the Electors in each State, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

The Senate shall have the sole and exclusive Power of Impeachment.

The Senate shall try all Impeachments, when called on to do so, and shall determine the Party guilty or not guilty, and shall propose and vote upon the Part of the Sentence which shall be inflicted upon the Party so convicted.

The Senate shall have the sole and exclusive Power of confirming and rejecting all Appointments of the President of the United States.

The Senate shall have the sole and exclusive Power of ratifying and rejecting all Treaties which may be entered into by the President of the United States.

The Senate shall have the sole and exclusive Power of ratifying and rejecting all Commissions which may be granted by the President of the United States.

Judgment in Cases of Impeachment shall not extend further than to removal from Office, and disqualification for holding any Office of Honor, Trust or Profit under the United States; but the Congress may impeach and remove a Judge, and may disqualify him for holding any Office of Honor, Trust or Profit under the United States.

SECTION 4. The Congress shall have the sole and exclusive Power of Impeachment.

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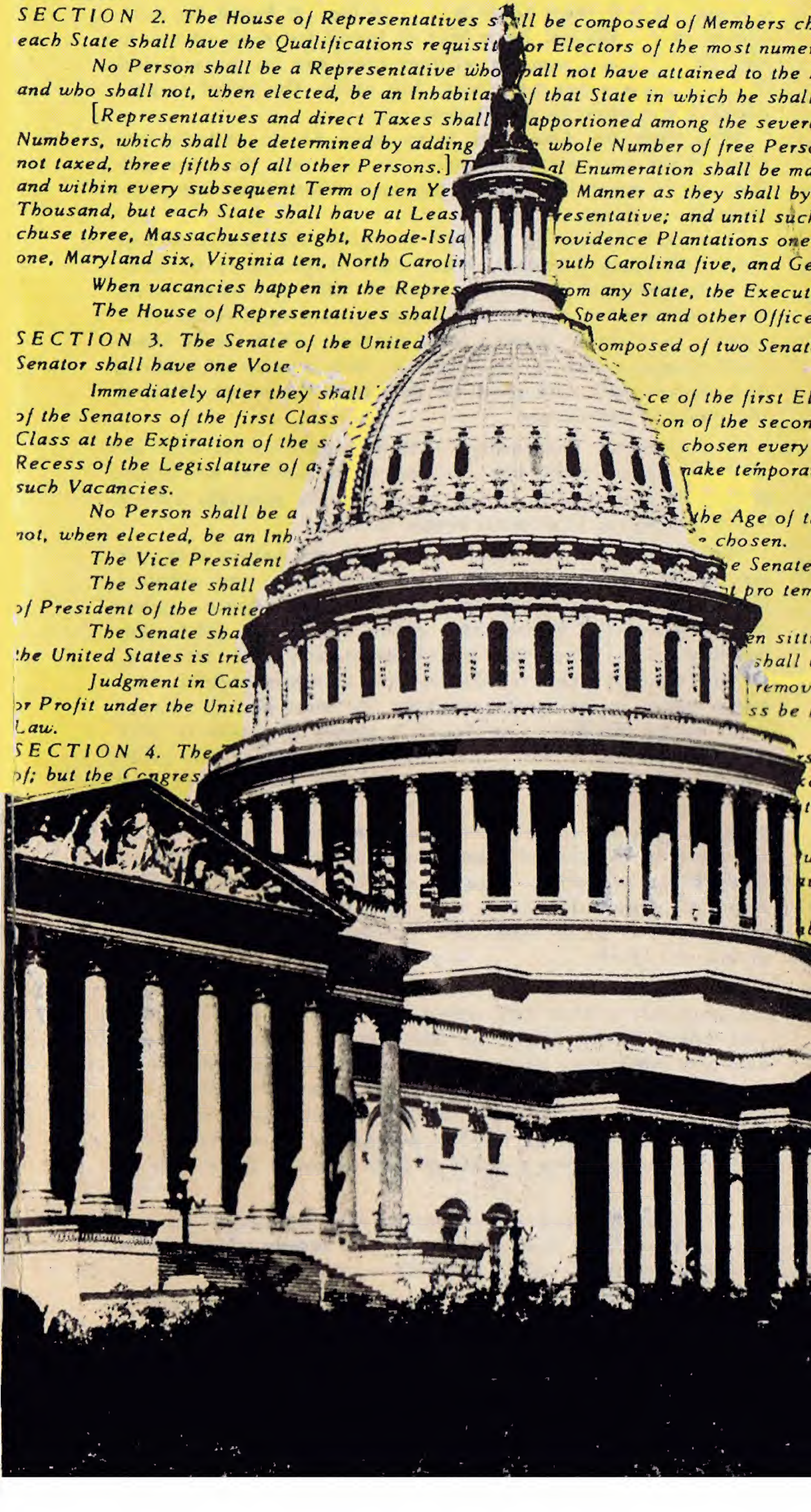
SECTION 32. The Congress shall have the sole and exclusive Power of Impeachment.

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MAN, FREEDOM AND GOVERNMENT

Today when men in the public spotlight are asked to express their opinion on the myriad of government proposals and projects, all too often their answers seem to be based, not upon any solid principle, but upon the popularity of the specific government program in question. Any program that appears to be popular, will seldom be opposed by them. This seems especially true if they are already in or seeking to gain some public office.

When men must make decisions on vital political questions of the day these decisions should be based upon and measured against certain basic principles regarding the proper role of government.

The American concept is that our government was instituted of God for the benefit of man; and that God holds men accountable for their acts in relation to it. This concept declares that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the protection of life, the right to own and control property, the free exercise of conscience, and that all men while protected in their inherent and unalienable rights by the laws of such government, are bound to sustain and uphold the respective government in which they reside. This concept holds that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly, at the same time however, holding sacred the freedom of conscience and the right to properly dissent.

Securing and protecting the rights, liberty and freedoms of every individual is generally agreed to be the basic and most important single function of any government. But, what are those rights and what is their source? Until these questions are answered there is little likelihood that we can correctly determine how government can best secure them.

Let us first consider the origin of man's freedoms and rights. Man's rights are either God-given as part of the divine plan, or they are granted by government as part of the political plan. God or government . . . these are the only two possible sources.

Thomas Paine, author, statesman, and one of the greatest Patriots in the days of the American revolution stated unequivocally "Rights are not gifts from one man to another, nor from one class of men to another . . . It is impossible to discover any origin of rights otherwise than in the origin of man; . . ." ¹

Thomas Jefferson, another great patriot, and the 3rd President of the United States warned future generations that the liberties of a nation cannot be secure if their only firm basis is removed, a conviction in the minds of the people that their liberties are the gift of God.

In his magnificent treatise on Freedom, Frederic Bastiat^o pointed out: "Life, liberty, and property do not exist because men have made laws. On the contrary, it was the fact that life, liberty, and property existed beforehand that caused men to make laws in the first place".²

Reason, tradition and religious convictions all lead us to accept the divine origin of man's rights. For if we reject this and accept the premise that human rights are granted by government, then we must be willing to accept the corollary that they can be denied by government.

The First Amendment of the Constitution sets forth the doctrine of separation of church and state. As traditionally interpreted to prohibit the establishment of an official national religion, this has proven to be both wise and beneficial. But current interpretations which divorce government from any

formal recognition of God is a trend that strikes a potentially fatal blow at the concept of the divine origin of man's rights and unlocks the door for an easy entry of future tyranny.

The struggles and sacrifices of early generations enable Americans to enjoy the blessings of freedom today. This proud inheritance will have been foresaken if Americans should ever come to accept that their rights and freedoms are instituted among men by politicians and bureaucrats. The framers of our Declaration of Independence knew well the lessons of history. The noble document they drafted still stands as a monument to their wisdom and each of us should re-examine and keep in mind the inspired words they set forth. "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed".³

Since God created man with certain unalienable rights, and man, in turn, created government to help secure and safeguard those rights, it follows that man is superior to government and should remain master over it.

A government is nothing more or less than a group of citizens who have been hired to perform certain functions and discharge certain responsibilities. Government itself has no innate power or privilege to do anything . . . for its only source of authority and power is from the people who have created it. "We the People . . . do ordain and establish this Constitution for the United States of America".⁴ These words from the Preamble to the Constitution of the United States show this firm foundation on which our government was founded.

It is equally important to keep in mind that the people who create a government can give to that government only such powers as they, themselves, have in the first place. Obviously, they cannot give that which they do not possess. So, the question simply stated is: what powers properly belong to each and every person in the absence of and prior to the establishment of any organized governmental form? The answer to this question is vital to an understanding of the principles which underlie the proper functions of government.

There is no doubt that each man is justified in using force if necessary to defend himself against physical harm, against theft of the fruits of his labor, and against his enslavement by another. Indeed, the early pioneers found that a great deal of their time and energy was being spent in defending themselves, their property and their liberty. But in order for man to prosper, he cannot afford to spend his time constantly guarding his family and his property against attack and theft, so he joins together with his neighbors, and hires a sheriff. At this precise moment, government is born. The individual citizens delegate to the sheriff their unquestionable right to protect themselves. The sheriff does for them only what they had a right to do for themselves—nothing more. The principle of collective right, in this instance collective protection, its reasons for existing and its lawfulness, is clearly based on individual right. Now let us go a step further in the question of man's right to delegate power.

Suppose pioneer "A" has one horse. He also wants another horse but does not have the money or other means to buy one. Pioneer "B" has three horses and Pioneer "A" decides that he would like to share in his neighbor's good fortune. Is he entitled to take one of his neighbor's horses? Obviously not! If his neighbor wishes to give it or lend it, that is another question. But so long as pioneer "B" wishes to keep his

property, "A" has no just claim to it. If "A" has no proper power to take "B" 's property, he obviously cannot delegate any such power to the sheriff! Even if everyone in the community desires that "B" give his extra horse to "A", they have no right individually or collectively to force him to do so. They cannot delegate a power they themselves do not have.

This means, that the proper function of government is limited to those spheres of activity within which the individual citizen has the right to act. By deriving its just powers from the governed, government becomes primarily a mechanism for defense against bodily harm, theft and involuntary servitude. No government can justly claim the power to seize and redistribute the people's wealth and property . . . or to force reluctant citizens to perform acts of charity against their will. Government is created by man and no man possesses any such power to delegate to Government.

Therefore, the proper role of the various levels of government include such defensive activities, as maintaining the national military and local police forces for protection against loss of life, loss of property, and loss of liberty at the hands of either foreign despots or domestics criminals.

It also includes those powers necessarily incidental to the protective function such as: The maintenance of courts where those charged with crimes may be tried or where disputes between citizens may be impartially settled, the establishment of a monetary system and a standard of weights and measures so that courts may render monetary judgments, taxing authorities may levy taxes, and citizens may have a uniform standard to use in their business dealings.

Before people lend their support to any government program or project, they should examine it carefully. Those who give their support to questionable Government programs are acting very short sightedly. They ignore history and fail to recognize that government is no plaything. As George Washington warned, "Government is not reason, it is not eloquence—it is force! Like fire, it is a dangerous servant and a fearful master!"⁵

Copies of the constitution are widely available. This is a standard that each of us can refer to and use in determining whether a law is good or bad. This inspired document is a solemn agreement between the citizens of this nation which every officer of government is under a sacred duty to obey. In Article V, provisions are made whereby through the amendment procedure, the people acting through their chosen representatives may alter the Constitution. But until changed by an explicit and authentic act of the people, the Constitution which at any time exists, is sacredly obligatory upon them.

Our Constitution wisely limits the functions of the Federal Government, leaving the great bulk of the legitimate activities of government to be carried out at the state or local level. It is a firm and sound principle that the smallest or lowest level of Government that can possibly undertake the task is the one that should do so. First, the city or community. If they cannot handle the problem then the county level of government should be considered. If the county level is unable to deal successfully with the problem, then next the state; and only if no smaller unit can possibly do the job should the Federal government be considered. This is merely the application to the field of politics of that wise and time-tested principle of never asking a larger group to do that which can be done by a smaller group.

Thomas Jefferson understood this principle very well and cautioned "Let the national government be entrusted with the defence of the nation, and its foreign and federal relations; the State governments with the civil rights, law, police, and

administration of what concerns the State generally; the counties with the local concerns of the counties, and each ward direct the interests within itself".⁶ This great American Patriot went on to answer a question that seems to have confused man throughout history. "What has destroyed liberty and the rights of man in every government which has ever existed under the sun? The generalizing and concentrating of cares and powers into one body".⁷

It is well to remember that it was the 13 separate and sovereign states of this republic that created the Federal Government and delegated certain limited powers to it. The Federal Government did not create the states.

Welfare programs, schemes for distribution of the wealth, and other programs which coerce people into acting in accordance with a prescribed code of social planning . . . are government activities which today, pose a grave danger to the individual American's continued freedom. A simple test can be applied to every government program.

Do I, as an individual, have a right to use force upon my neighbor to accomplish a particular goal? If I do have such a right, then I may delegate that power to my government to exercise on my behalf. But if I do not have that right as an individual, then I cannot delegate it to any level of government. To be sure, there are times when this principle of the proper role of government is most annoying and inconvenient. But the creature will exceed its creator and become the master, if government is permitted to manufacture its own authority out of thin air and to create self-proclaimed powers not delegated to it by the people.

Once government seizes the aggressive role of redistributing the wealth and providing so-called "benefits" for some of its citizens, it then becomes a means for what is accurately described as legalized plunder.

Legal plunder is defined by Bastiat as: "When a portion of wealth is transferred from the person who owns it — without his consent and without compensation, and whether by force or by fraud — to anyone who does not own it, then I say that property is violated; that an act of plunder is committed".⁸ Once legal plunder begins occurring, history proves that each class or special interest group competes with the others to grasp and throw the lever of governmental power in their favor, or at least to immunize itself against the effects of a previous thrust.

Labor gets a minimum wage, agriculture receives a price support, consumers insist on price controls, and industry gets protective tariffs. In the end, none of them are much further ahead, but all of them lose some of their personal freedom.

The Welfare state and finally Totalitarianism has always been the end result when the principle of the protective function of government gives way to the aggressive or distributive function. This is a vitally important but seldom heeded lesson that history offers. It is people . . . people who work and produce that create wealth. How much wealth they produce is dependent on how hard they work and how efficient are their tools. But all historians know that no government in the history of mankind has ever created any wealth.

According to Karl Marx, considered to be the author of what we know as Communist doctrine, a human being is primarily an economic creature. In other words, man's material well-being is all important, his privacy and his freedom are strictly secondary. The Soviet Constitution reflects this materialistic philosophy by placing its emphasis on material security; housing, food, clothing, medical care. These are the same things that might be provided in a prison. The basic concept is that the government has full responsibility for the

welfare of the people. But in order to discharge that responsibility it must assume absolute control of all their activities.

It is significant that in actuality the Russian people, even after 50 years of Communist rule, have few of the rights supposedly "guaranteed" to them in their Constitution, while the American people have them in abundance even though they are not guaranteed by our government. The reason is obvious. Unless the people bake one loaf of bread for each citizen, there will not be a loaf of bread for each citizen to eat. Constitutions can be written, laws can be passed and imperial decrees can be issued, but unless the bread is produced, it can never be distributed.

Why then do Americans bake more bread, manufacture more shoes and assemble more TV sets than Russians do? They do so precisely because our government does not guarantee these things.

Thomas Jefferson, in his First Inaugural Address cautioned "With all these blessings, what more is necessary to make us a happy and prosperous people? Still one thing more, fellow citizens — a wise and frugal government, which shall restrain men from injuring one another, which shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it had earned".⁹

The American Philosophy of limited government and individual responsibility has enabled us to achieve an abundance undreamed of in ancient times and the principle behind it can be reduced to a rather simple formula.

Widespread abundance must be achieved before economic security for all is even possible. Industrious and efficient production are necessary to create this abundance. Labor that is energetic, willing and eager make such production possible. Such labor can be obtained only with incentive. Of all forms of incentive, the freedom to attain a reward for one's labors is the most sustaining for most people. Sometimes called the profit motive, it is simply the right to plan and to earn and to enjoy the fruits of your labor. This profit motive diminishes as government controls, regulations and taxes increase to deny the fruits of success to those who produce. Therefore, governmental intervention to redistribute the material rewards of labor results in the eventual destruction of the productive base of society. When this base is destroyed, real abundance and security for more than the ruling elite is quite impossible. England is a sad example of this end result.

As Dan Smoot, the noted political analyst pointed out in his broadcast number 649, dated January 29, 1968 "England was killed by an idea; the idea that the weak, indolent, and profligate must be supported by the strong, industrious, and frugal — to the degree that tax consumers will have a living standard comparable to that of taxpayers; the idea that government exists for the purpose of plundering those who work to give the product of their labor to those who do not work.

"The economic and social cannibalism reproduced by this communist-socialist idea will destroy any society which adopts and clings to it as a basic principle — any society".¹⁰

Nearly two hundred years before Dan Smoot, *The Wealth of Nations* was published by Adam Smith. In it, this English scholar and philosopher pointed out this same truth. "The natural effort of every individual to better his own condition, . . . is so powerful a principle, that it is alone, and without any assistance, not only capable of carrying on the society to wealth and prosperity, but of surmounting a hundred im-

pertinent obstructions with which the folly of human laws too often incumbers its operation; . . . " 11

This may sound heartless and insensitive to the needs of those less fortunate individuals who are found in any society, no matter how affluent. What about the lame, the sick and the destitute, is an often voiced question. Most other countries in the world have attempted to use the power of government to meet this need. Yet, in every case, the improvement has been marginal at best.

By comparison, American traditionally has followed Jefferson's advice of relying on individual action and charity. The result is that the United States has fewer cases of genuine hardship per capita than any other country in the entire world or throughout all history. Even during the depths of the depression of the 1930's Americans ate and lived better than most people in other countries do even today.

The advocates of outright Socialism find little acceptance today. But many people seem to be taken in by the argument that just a little bit of Socialism is good, so long as it does not go too far. History proves that once begun, the Socialist welfare state is difficult to check before it comes to its full flower of dictatorship. But let us hope that this time around the trend can be reversed.

Three factors may make a difference. First, there is sufficient historical knowledge of the failures of Socialism and of the past mistakes of previous civilizations. Secondly, there are modern means of rapid and effective communications to transmit these lessons of history to a large literate population. And thirdly, there is a growing number of dedicated men and women who, at great personal sacrifice, are actively working to promote a wider understanding and appreciation of the American concept. The timely joining together of these three factors may make it possible for the trend to be reversed.

This brings up the question of how is it possible to cut out the various welfare-state features of our government? Drastic surgery is necessary, and like all surgery, it will not be without some discomfort and perhaps even some scar tissue for a long time to come. But it must be done if the patient is to be saved.

Everyone wants to avoid the tremendous economic and social upheaval that would be caused if all the welfare state programs currently in force were dropped simultaneously. So the first step toward restoring the concept of limited government should be to freeze all welfare state programs at their present level. The next step would be to allow all present programs to run out their term with absolutely no renewal, and the gradual phasing-out of those programs which are indefinite in their term.

Congress must serve as the initiator of this phase-out program and in accordance with traditional constitutional procedures, the President would act as the executor.

We have abundance because America was built upon a firm foundation and created over many years from the bottom up. Other nations, impatient to acquire equal abundance, security and prosperity, rush headlong into the final phase of construction without building adequate foundations or supporting pillars. Now even in our country, there are those who think that, because we now have great abundance and are able to enjoy the good things of life, we no longer need to acknowledge the source of our blessings and can afford to dispense with the foundations which have made them possible. They want to remove any recognition of God from governmental institutions and to expand the scope and reach of government. But this would undermine and erode our economic and personal freedoms . . . and the abundance

which is ours, the carefree existence which we have come to accept as a matter of course, can be toppled by those foolish experimenters and power seekers.

Freedom is fragile. It must be preserved if it is to be passed on to future generations. Every American who values his freedoms should become alert for signs of danger. Four deadly realities that each of us should recognize and face today are: 1. Through the actions of our Federal Government, America is placing too much trust in the rulers of Soviet Communism. 2. An alarming number of Americans are busily enjoying their freedom, but are indifferent and apathetic to the erosion of Freedom. Their apathy is allowing America to be drawn toward a dictatorial Federalism. 3. The breakdown of law and order is occurring and increasing because the exercising of political expediency is crippling law enforcement agencies. 4. Under the threat of pressure groups and constant propagandism for change — America is condoning the behavior of a Godless society. The question is, can Americans face up to and cope with such realities? The answer is in our hands.

The stirring words of Patriot Thomas Paine, helped so much to stir into flaming spirit the smoldering embers of patriotism during the days of the American Revolution. His immortal words should inspire Americans again: "These are the times that try men's souls. The summer soldier and the sunshine patriot will in this crisis, shrink from the service of his country; but he that stands it NOW, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly; 'tis dearness only that gives everything its value. Heaven knows how to put a proper price upon its goods; and it would be strange indeed, if so celestial an article as FREEDOM should not be highly rated".¹²

There is much work to be done. The time is short. Let us begin in earnest now. And may God bless our efforts.

FOOTNOTES

1. Thomas Paine, quoted in THE FREEMAN, Nov. 1959, page 66.
2. THE LAW, Frederic Bastiat, page 6, published 1964, The Foundation for Economic Education, Inc.
3. Declaration of Independence.
4. Constitution of the United States.
5. George Washington, quoted in THE RED CARPET, page 142.
6. Thomas Jefferson, WORKS 6:543.
7. Ibid.
8. THE LAW, Frederic Bastiat, page 26, published 1964, The Foundation for Economic Education, Inc.
9. Thomas Jefferson, WORKS 8:3.
10. THE DAN SMOOT REPORT, Broadcast #649, Jan. 29, 1968.
11. THE WEALTH OF NATIONS, Adam Smith, Vol. 2, Book 4, Chapter 5, Page 126, Heirloom Edition.
12. THE POLITICAL WORKS OF THOMAS PAINE, page 55.

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